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XII.—*On the Inhabitants of Asia Minor previous to the time of the Greeks.* By HYDE CLARKE, Esq.

[Read March 7th, 1865.]

THE question of who were the aboriginal inhabitants of Asia Minor is one which naturally has occupied many inquirers, and led to a wide diversity of opinion. This diversity of opinion is in a great degree to be traced to the circumstance that opinions have been chiefly regarded instead of facts, and instead of such opinions being conciliated, or being capable of conciliation, they have been used as a means of propagating other opinions, or for the creation of theories.

This discrepancy of opinion is to be traced from an early date. Herodotus, for instance, affirms that the Armenians were a colony of the Phrygians, while Strabo, recording the opinions of early writers, says that the Phrygians were Brighes, driven back from Thrace into Asia. Upon such opinions Niebuhr has exercised himself.

The difficulty of dealing with the subject is indeed great, for we have no known or accessible historical relations of the migrations or proceedings of the population of Asia Minor till long after the period when the Greek colonies were introduced, and the only chance of obtaining such information is in the progress of discovery—in deciphering hieroglyphic and arrow-headed records, which after all can give us but faint indications of matters which were merely collateral to the main purposes of those inscriptions.

Of this we have a sufficient exemplification in a recent discovery of Sir Henry Rawlinson. In the *Athenæum* of March 8th, 1862, Sir Henry says that in examining the tablets of Ashur-bani-pul, the son of Esarhaddon, he found that Ashur-bani-pul states as follows:—"Gyges was King of Lydia, a country on the sea-shore, and so far off that the kings, my fathers, who reigned before me, had never heard the name of it. In obedience to my royal proclamation, the said Gyges sent his officers to my presence to propitiate me; and they brought with them some Cimmerian slaves whom they had taken in battle when those tribes invaded Lydia, together with a heavy tribute. They brought these things before me at Nineveh, and they kissed my yoke."

The date of this, Sir H. Rawlinson places at 660 B.C. He affirms that Cimirri, or Cimmerians, is the Assyrian equivalent for the Persian Saca. We must, however, go back far beyond Gyges, of whose country the predecessors of Ashur-bani-pul had till his time known nothing.

closely resembles some of the languages of the Siberian tribes. Then, again, the vocabularies of the Greenland language and that of some Siberian tribes contain so many important words alike that their comparison supplies another argument in favour of common origin. The following list contains some words which are identical in the languages of the Greenlanders, and of the Siberian tribes near the Gulf of Anadyr.

<i>English.</i>	<i>Greenlanders.</i>	<i>Siberian.</i>
Sun	Sekhinek	Shekenek
Moon	Takhek	Tankuk
Earth	Nuna	Nuna
Water	Imek	Emak
Fire	Ing-nek	Eknok
Father	Atatak	Ataka
Eye	Irsikh	Iik
Head	Niakok	Naskok
1	Attausek	Atashek
2	Maggok	Makukh
3	Pingasut	Pingayu
4	Sittamat	Ishtamat
5	Tellimet	Tatlimat

But neither the Arctic Highlanders' vocabulary nor that of the Tchukches and Anadyr tribes are before us in a complete shape.\* It may be understood generally that the languages spoken by all the tribes from Humboldt glacier to Cape Farewell, are but dialects of the same mother tongue; while they are dialects of the languages of Labrador, Igloodik, Boothia, Kotzebue Sound, and some parts of Siberia.

The Arctic Highlanders only have words for the first five numerals, although they make shift to count a little higher, up to twenty; but otherwise their language, though wanting all words to express abstract ideas, is very precise and exact, and few languages are richer in pronominal forms of speech. Their songs are for the most part impromptu, and in the long winter night, while one recites a catalogue of recent events and possibly some traditions, the rest join, with a certain time and cadence, in the ancient chorus—*Amna ajah ajah ah-hu*. Dr. Kane heard this chorus in the *igloos* in Smith Sound, and Krantz records the same words as used by the people of South Greenland. Their religion is very simple. They believe in supernatural beings presiding over the elements, who are the familiar spirits of their *angekoks* or magicians; and that the *angekoks* can converse with them, and thus prophesy the prospects of the hunting season and similar matters. These *angekoks* are not hereditary office-bearers;

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\* It must be remembered, too, that the Omoki and other Siberian tribes have disappeared altogether, taking their language with them; and, according to my theory, these are the ancestors of the Arctic Highlanders.

The names of places in a country are philological, and therefore ethnographical records of more or less antiquity, and thereby afford masses of facts from which positive deductions can be formed. Thus in Asia Minor, as we know, the great body of the names of places is Turkish, illustrating the historical fact of the general occupation of the country by the Turks. There are, however, names, as the Mendere, Smyrna, Magnesia, Nymphæum, which do not belong to the Turkish inhabitants of the country, but to other classes, namely, earlier inhabitants.

So, too, in England, the names are English, but there are some few names, as Thames, London, belonging to the languages of the earlier, extinct, or supplanted inhabitants; but when we come to Wales, we find names altogether Welsh, with the exception of some English names in Monmouthshire and Pembrokeshire, where English colonies were early introduced.

In Italy a considerable part of the names of places is ancient, affording evidences of ancient history; for of these some are Latin, referring to the Romans; some are Greek, referring to the Greek colonists of the south; some are Celtic, referring to the Gaulish invaders of the north; but some are not Indo-European, being the names in Etruria. So, too, in Spain, we have many ancient names recognisable as Roman or Gaulish; but in the Biscayan countries we have a mass of Basque names, not Indo-European, but belonging to the Iberian, Altaian, or Ugrian stock.

Besides these existing evidences, we have historical records of former names now extinct, in the case of all the countries of the ancient world. For Italy the list is naturally copious, and that for Asia Minor is more copious than is commonly supposed, because it is eked out from inscriptions and coins.

Of such materials hitherto but little general use has been made, because they have not been collected to a sufficient extent; yet already they have been made to produce important results. For instance, they have thrown great light on the relations of the Celtic races, and particularly on those of the Cambrian and Hibernian branches. In the hands of Wilhelm von Humboldt they have been made to illustrate a great historical phenomenon,—the occupation of the Mediterranean countries by the Iberian race, before the period of the domination of the Indo-European race in its Hellenic, Roman, and Celtic branches, and consequently long before the appearance of the German and Sclavonian families on the scene.

Thus the Turks, the Magyars or Hungarians, the Finns, and the Basques, are but isolated representatives of the great race which once predominated in Europe and Western Asia, and the connexion of whose languages has been so well illustrated by Prince Lucien Bonaparte.

Of the results to be derived from the investigation of topographical nomenclature I was long since convinced, and I first applied myself to the prosecution of the researches of those who had taken part in the Iberian investigations. This led me to the opinion that so far from the names of rivers in north-western Europe being derived from the Celts, they were Iberian and of a common type with those of Southern Europe and Western Asia. I also considered that Iberians, not Phœnicians, had occupied Britain and Ireland before the arrival of the Belgians and Celts.

The next large problem I investigated was the topographical names of England; and the tabulation of more than 100,000 names enabled me to confirm and correct the views of Kemble, and to oppose those of the school of Palgrave, throwing a great light on that obscure portion of our history between the decline of the Romans and the reputed arrival of the Anglo-Saxons. Such a large body of facts leads to definite results, for the great mass of these names is Anglo-Saxon. It shows that in the time of the Anglo-Saxons the supposed Roman population had lost its power, and that its towns, villages, and farmsteads were in ruins; that instead of the English population mixing with the Celtic, or having a large Celtic population among it, the Celts were removed from the face of their possessions, and a predominant immigrant population substituted.

Thus we get a state of circumstances and a class of facts analogous to those of Asia Minor, where a Turkish population has supplanted the Greek, and driven it into bordering places. History, however, is constantly repeating the same phenomena, and the record of these affords the basis for comparative history, a department as yet inadequately cultivated; and nevertheless one event is to be studied by the light of many; the uncertain to be corrected by the certain; what is wanting in many cases, to be supplied by what is known.

Asia Minor, too, repeats its phenomena. We now see the Turks occupying vast countries once held by the Greeks; but the Greeks themselves were once immigrants and intruders, occupying the countries inhabited by other races. The dawn of history represents these events as then fresh, but what had taken place before? In the time of Homer ancient cities were in ruin, ancient tribes extinct, and confused legends embroiled what was already archaic and fossil.

In the time of Homer were to be seen the fastnesses of forgotten heroes, the tombs of the mighty dead, cities with olden names, which had lost their significance. Among the Greeks were still mixed populations of other blood, either retaining strange languages, or having abandoned their own for Greek.

Of the characteristic monuments, the Cyclopean cities are not

the least remarkable. Of these we have several in our own immediate neighbourhood (at Smyrna). Our own is one, for that part of the Acropolis nearest to the new city is decidedly Cyclopean, and attests that there must have been a settled population here in the remotest ages. Whether or no at any time the population of Smyrna was distributed in the plain of Bournabat may be a matter of doubt; but the city of Smyrna could not have been originally seated there, for the Bournabat district had its own city of Tantalus or Sipylus. The very necessities of the times caused the construction of these strongholds, and they were the earliest seats of population. It was, too, the practice to occupy a strong elevated natural position,—not to place the cities in the plains. The antiquity of Smyrna is likewise an evidence against the legend that it was settled from Ephesus, and shows that it was coeval with the latter.

How closely the country was occupied at the early period under consideration is shown by the proximity of Smyrna, Tantalus, and Nymphæum.

Other Cyclopean cities are Ephesus and Samos. The last is in better preservation than the others, and shows of what extent these structures were; not small castles, but large fortified cities.

These Cyclopean cities, as is well known, are recognizable in Greece and Italy. They have been called by various names, but must be referred to the Iberian epoch.

The rock-cut and rock-painted works of Asia Minor, being looked upon as of foreign origin, and attributed to the Egyptians, have not been studied in our special view.

The Niobe near Magnesia is undoubtedly very ancient, as its record by Homer shows.\* The reference to this site is one of the testimonies of the connexion of Homer with Smyrna. Another is his full acquaintance with the mythic legends of our neighbourhood. The name of Niobe is one of those of Iberian form, and its antiquity must be great, as in the time of Homer its meaning was gone, and it had become legendary. That all the ancient names of places had once a meaning must be allowed, for even with our deficient knowledge we can trace the names of many. The fact that the names had ceased to be understood in their meanings and their bearings, and that false legends could spring up, is a good designation of antiquity.

The Niobe, even by Pausanias, was conjectured not to be sim-

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\* “Νῦν δὲ πού ἐν πετρῇσιν, ἐν οὐρεσὶν οἰοπόλοισιν,  
 Ἐν Σιπύλλῳ, ὅθι φασὶ θεῶων ἐμμεναι εὐνὰς  
 Νυμφῶων, αὐτ’ ἄμφ’ Ἀχελώϊον ἐβρώσαντο,  
 Ἐνθα, λίθος περ ἐοῦσα, θεῶν ἐκ, κήδεα πέσσει.”

*Iliad*, xxiv, 614-617.

ply a sculpture, and it remains an open question how far it has been touched. It belongs, however, to the class of rock paintings.

The so-called Sesostris is an analogous monument. Herodotus says distinctly in his *Euterpe*, that the image of the king, carved on stone, holds a bow in one hand and an arrow in the other, and that in hieroglyphics is the inscription, "I OBTAINED THIS REGION BY THE STRENGTH OF THESE ARMS." He acknowledges that there was no inscription to show who was the person represented, and that some had taken it for Memnon, though he believed it to be Sesostris.

It is very unlikely that there should be no cartouche of Sesostris; it is none the less so that the figure should be placed in a bye ravine, and not on the high road; and assuredly the style and workmanship are not Egyptian. Herodotus is assuredly mistaken in attributing it to the Egyptians; and it is only a rock picture, touched up more or less.

Herodotus says there were two of these images; one on the road from Sardis to Smyrna, which must be that commonly known to us as the Sesostris; the other on the road from Ephesus to Phocæa, which has not been identified, but which I consider to have been on the rocks or cliffs beyond Kedjee Kalehsee, or Goat's Castle, and Kosbounar.

This situation is near Ephesus, on the main road leading out of it, and the class of rocks is suitable, being coloured like those of the Niobe and Sesostris. The whole of this range is worthy of careful examination, for there is strong appearance of several rock pictures, long lost by rain and decay of the stone.

The rock cut tombs I must pass, as also the rock chambers or labyrinth of Lemnos.

The sepulchral barrows and tumuli of these countries are well known to be remarkable. They require further investigation, and their general connexion and affinities must be studied. They are acknowledged, too, to have a wide range of relationships. Like monuments are found throughout southern and western Europe on one side, and on the other they have been traced in various parts of Asia, even to Siberia, where silver and gold ornaments of rude workmanship are found in the tombs. These relationships are recognizable as Iberian.

The Phrygian sepulchres were conical hillocks; the tomb of Alyattes, king of Lydia, was a very large barrow. Some tombs were so ancient that they were called the graves of the Amazons. (Plutarch: *Theseus*.)

In the early period referred to, gold was abundant. This was obtained from river diggings. My opinion is that the Iberians employed themselves in ransacking the river-beds and deposits of Europe and Asia for gold, and that it was the Iberians from Spain,

and not the Phœnicians, who visited Britain and Ireland, collected largely, and discovered the tin streams or diggings. The native gold so found is soft, and was most likely one of the earliest metals worked. Of these sites of gold, those of Tmolus and Pactolus in this country are known, and I have no doubt under Californian or Australian guidance large gold-diggings are yet to be worked in this country.

The mythological legends of Asia Minor afford a copious range of names. These, to the best of my observation, are Iberian. They require a separate classification, and I hope to have some opportunity of investigating them.

Before we proceed to consider the names of places, it may be as well to give some explanation of the term Iberian, already used, and which we shall have occasion several times to employ.

The term Iberian is here applied to those portions of the Turanian race, which in olden times occupied the countries of the Mediterranean.

By Turanian I understand that great division of mankind, which is represented by the Basques of Spain, the Majyars or Hungarians, the Finns, the Mordivins, the Turks, Osmanlee, and others.

To it anciently belonged the population of Spain, of Aquitania and South Gaul, of South Britain, of part of Ireland, of Italy, including most likely Etruria, of the Great Islands of Greece, including probably the Pelasgi, and these races extended into our peninsula of Asia Minor. Our present subject of investigation will throw some light on the extent to which these races occupied Asia Minor.

The exact languages spoken by these populations are not as yet ascertained, and indeed the subject has been but little investigated; for the philology of the Turanian languages is only of late being studied with effect. Such labours as those of Prince Louis Lucien Bonaparte on the relationship of the Basque and the other Turanian languages must be carried further.

In order to obtain materials for our present investigation, I have taken out the names of rivers, mountains, islands, and towns throughout Asia Minor. I include the neighbouring islands. Generally, I have excluded the Greek forms; but where a form may possibly have been an ancient form appropriated by the Greeks, and assuming the type and taking the meaning of a Greek form, I have left it. The names introduced by the Ionian, Dorian, and Æolian settlers, and by the later Greeks, are excluded. The names evidently of Syro-Arabian form in the bordering provinces are excluded. These names are first taken out alphabetically, and then resolved into syllables, which are tabulated, for the names are generally compound words.



As the next measure of comparison, I have taken out the names of places in the south of Europe, having analogy with our names. The next step was to tabulate the Asiatic names in comparison with the European names. From these materials I can at present only obtain general results, awaiting the period when myself or others, by further study and acquaintance, may be able to draw further deductions. I can consequently make but brief comments.

The names of the mountains have certain predominant forms, as Cad, Cor, and Mus. Whether the widely distributed name Olympus belongs to this class, I cannot determine. The names of islands present no characteristic feature, except the particle *Cor*. The names of rivers and fountains afford the types, Ander or Andus, Caster or Castus, Ly and Si, Adrus and Adra, found in CHARADRUS; and ADRUS is perhaps a form of Ander.

In the names of towns Anda is a most remarkable form. Here it is only found as a prefix once, but it occurs in other countries. As a termination it is well known, and is found in Cadyanda, Alabanda, Aricanda, Oroanda, Soanda, etc. This form is found in other countries, but not extensively.

Ander is partly found as a form for rivers, but I have not recognised a foreign form. It is a form chiefly of western Asia Minor.

Arna is a local form, which is well marked here, while it is copious in Greece and Italy. We have Arna itself in Xanthus, Macedonia, Thessaly, Bœotia, and Umbria. *Atarna* is perhaps an eastern form of the Iberian word Iturria, a fountain or spring.

Asta, Astyra, or Astura, is a recognisable Iberian form. It signifies a rock. Thus we have Astyra in Mysia and Troas, Astura in Latium, Astura in Spain, Asta in Liguria and Spain. It occurs both as a prefix and a termination,

Assus or Essus is a most copious form, most frequent in Asia Minor, to be found in Greece, and not very numerous in Spain.

The form Blaundus of Phrygia is found in the Blanda of Lucania and Spain, and in other shapes.

Bura, a termination with us, is a marked Iberian type. It is perhaps "berri," (Basque) a town.

Casta, or Castrus, appears to represent a fountain or spring. It has an Iberian cast, and is widely but sparsely distributed.

Cora appears to be the same as Cara. It perhaps means a peak or promontory. In Basque, Cora is *high*.

Ilia, Ilion, or Ilium, is a remarkable form. In Iberian it signifies a city, town, or place. This, it will be remembered, was the name of Troy.

There was likewise an Ilium in Epeirus. Ilium, Pergamus, Pedæum, Astyra, Scamander and Ida, are all Iberian names.

This was perhaps a great centre of the Iberian race, and it was here they made their stand against their Hellenic enemies.

Manda, Menda, or Munda, most probably signifies a hill or mount, for which Mendia is the word in Basque.

Peda or Bada must be a word for a mountain, as in Idubeda and Orospeđa, mountains in Spain. Petarra, the word in French Basque for mountain or hill, is found in Patara of Lycia and of Cappadocia.

Perga or Barga is widely distributed. It is applied to a mountain fortress.

With regard to words beginning with the letter R, it is worthy of remark that they are very rare in our districts, and that such words are very rare in modern Basque. Words having R in the first syllable begin in Basque with R, Er, or Ar.

Sardea, Basque for a fort, is found in Sardene, a mountain of Mysia, in Sardes, which has an Acropolis, and in Sardemisus, a mountain of Pamphylia.

Tama, Tema, or Dyma, is a particle extensively applied to mountains and hill-forts.

Ula, Ulia, or Olus is Iberian for a *city, town, or place*.

Ura is old Iberian and modern Basque for *water*.

Although the meaning of only a few of these words can be ascertained, yet the Iberian character of all of them is clearly determined by identity of formation, and by the conjunction of ascertained particles with these unascertained.

Thus we have Asta, a rock, in Dadastana and Cremaste, in Asia Minor, while we have it in Ateste and Arnestum, in Italy, Rædestum in Thrace, and Egelasta in Spain,—just as we have Astura in Latium, and Astures in Spain, where we have two known words united as *rock* and *water*. Thus we have Menda, a mount or hill, in Dasmenda, a hill-fort of Cappadocia, as in Manduria, a town of Calabria.

Words identical, or nearly identical, are found here and in other Iberian countries.

Alander (Phrygia)	-	-	Acalandrus (South Italy)
Blaundus (Phrygia)	-	- {	Blanda (Lucania, Spain)
			Blendium (Cantabria)
			Blandona (Epeirus)
Cadena (Cappadocia)	-	-	Catana (Sicily)
Myndus (Caria)	-	-	Munda (Spain), <i>four</i>
Calenderis (Pamphylia)	-	-	Acalandrus, <i>suprà</i>
		{	Aturnus (Italy)
			Aternum (Italy)
Atarna (Mysia)	-	-	Atarneus (near Pitane)
Arna (Xanthus)	-	- {	Arnæ (Macedonia)
Arneæ (Lycia)	-	-	Arna (Umbria)
			Arne (Thessaly, Bœotia)
		{	Arnus (Tuscany)

Astyra (Mysia)	-	-	{ Astura (Latium)
„ (Troas)	-	-	{ Astures (Spain)
			{ Styra (Eubœa)
			{ Stura (Liguria)
Amastrus (Paphlagonia)	-	-	Amastratus (Sicily)
Assus (Mysia)	-	-	Assus (Phocis)
Assessus (Miletus)	-	-	Assissium (Umbria)
Iasussus (Caria)	-	-	Iasus (Lakonia)
Ariasus (Pisidia)	-	-	Arausio (South Gaul)
Attuda (Caria)	-	-	Attidium (Umbria)
Calynda (Caria, Lycia)	-	-	Calindæa (Macedonia)
Comana (Pontus, Cappadocia)	-	{	Cominium (Samnium)
Comania (Caria)	-	-	Commoni (Liguria)
Commoris (Cilicia)	-	-	
Cameirus (Rhodes)	-	-	Camara (Crete)
Caunus (Caria)	-	-	
Canas (Lycia)	-	-	
Canæ (Lesbos)	-	-	Cannæ (Italy)
Caresus (Pontus)	-	-	Carasa (Aquitania)
Cerasus (Colchis)	-	-	Carisa (Spain)
			Ceressus (Spain, Bœotia)
Castalia (Cilicia)	-	-	Castalia (Delphi)
Corydalla (Lycia)	-	-	
Corallæ (Pontus)	-	-	Corydallus (Attica)
Coryleum (Paphlagonia)	-	-	Corioli (Latium)
Ilium (Troad)	-	-	Ilium (Epeirus)
Ida (Troad)	-	-	Idubeda (Spain)
Mazaca (Cesareia)	-	-	Massicus (Campania)
Mazura (Pamphylia)	-	-	Mazara (Sicily)
Nura (Cappadocia)	-	-	Nura (Sardinia, Balearic Isles)
Nysa (Caria, Pisidia, Cappadocia)	-	-	Nysa (Bœotia, Thrace, Eubœa, Naxos)
Pedasa (Caria)	-	-	
Pedasus (Mysia)	-	-	Pedasus (Methone)
			Pergamus (Macedonia, Crete)
Pergamum (Ilium, Mysia)	-	-	Pyrgi (Etruria)
Perga (Pamphylia)	-	-	Bargusii (Spain)
Bargasa (Caria)	-	-	Bargulum (Epeirus)
Bargylia (Caria)	-	-	Bergule (Thrace)
			Vergilia (Spain)
Sora (Paphlagonia)	-	-	
Syrus ( <i>island</i> )	-	-	Sora (Latium)
Iluza (Phrygia)	-	-	Elusa (South Gaul)
			Eleusis (Greece)